pimento, and they prepare other things in this manner. They make a certain sauce with which they eat everything. They throw the bones of the fish they have eaten into a pot with a handful of pimento, manioc juice, and the finest flour, mix all this together and dip their bread and meat in it. They call that a tomaly [tomali]. The best of it is that there is always some old woman's hair and a bit of annatto in this, for they are extremely dirty. Their bread is nothing more than cassava, fresh every day; their drink is ouicou, made of cassava and water. Sometimes they press pineapples or sugar cane and drink the juice, as they do water mixed with honey. In eating, they do not consider it impolite to belch.

[87] They have only one regular meal a day, in the morning as soon as it is day. The rest of the day, they eat when they want to and when they have something to eat; they are always ready. The men eat apart in the large carbet, and the women and their children in their small huts.

They scarcely use tobacco for smoking, but they dry it at the fire, then grind it into powder, mix it with a little sea water and put it between the lip and the gum. This is very strong.

CHAPTER VI

Their Marriages and The Education of Their Children

As there is no police nor any laws among the Caribs, they have no certain rule for their marriages. There is no kinship prohibition. If they restrain themselves in some cases, as between parents and their children or between brothers and sisters, it is more by the powerful movement of nature that they are held back than by reason of piety or continence. There are some who, notwithstanding the voice of nature, have joined with their daughters and have had children by them, and there have been mothers who have married their sons. But those cases are usually very rare. Therefore, parents do not unite with their children, nor brothers with their sisters. A man's first [female] cousin, by his mother's sister, belongs to him; those who are daughters of brothers are considered to be sisters. Some men marry two sisters, some a mother and a daughter.

595 They have as many wives as they want, especially the chiefs and their children. They even have them on different islands. The wives live in separate little huts and sleep with their husbands in succession, one during one month, the other the next month. The one who is sleeping with the husband serves him during this time and follows him
[594] everywhere, even to sea. If they surprise their wives in adultery or if the wives become pregnant by another man, they usually kill them, even though they sometimes leave them for two or three years without
[591] going to see them. The men are free to leave their wives, [597] and the wives may then remarry; but the wives do not have the right to
[592] leave their husbands. Even though the husband may have several wives, these are hardly jealous, except perhaps rarely.

606 The husband never speaks to the father, mother, and brothers of his wife, unless they are drunk or are children. If he meets them on the same path, he avoids them by making a big detour. If necessity obliges them to speak, as when they are at sea, they turn their faces
585 away and cut the conversation short. They use no ceremony at all for their marriage. If the girl does not already belong to the man,
[588] as the cousin issued from the [mother's] sister, he asks for her from the father or mother. They do not know what it is to speak of love.
[583] They rarely marry without the consent of their father or mother. The men do not sleep with their wives unless they are really nubile and
846 capable of having children. When the wives are delivered of child, the husbands separate from them and they do not sleep together for five or six months. And they both fast—it is one of their most famous fasts—especially when their first child is a boy. The man fasts more rigorously than the woman, lest the child suffer. Father Raymond being at the home of The Baron at Dominica, went to see one of these fasters and as the Father spoke to him of this fast, the Carib told him that some men completely abstain from drinking and eating for the first five days after a childbirth by their wives, and then take nothing but some ouicou from the sixth to tenth days. After that they eat nothing but cassava and drink ouicou for the period of a month or two. Note that they eat nothing but the heart of the cassava and hang the rest with a cord for the feast. It is true that when they begin to eat, they eat and drink when they want, but nothing more than cassava and ouicou. When the day of the feast arrives, their friends assemble and one slashes the skin of the father's whole body with agouti teeth,

785 while others more robust satisfy themselves for nine or ten days with a bit of bread and water. If they did not hold to this rigorous abstinence they would be considered weaklings. They are also superstitious in their avoidance of salt, pig meat, tortoises, manatees, fat, eggs and a large number of animals which would have been considered unclean according to the law of Moses. They also have a custom of marrying female first cousins; cousins of the sons of two brothers call themselves brothers. They have no names and they ordinarily call a man the son of so and so, as the Jews are accustomed to do. This has given rise to the opinion that they were descended from Jews, but no reasons are provided by them which might indicate that they practice all of these customs for religious reasons, so that it is not worth while to infer any consequences from this fact.

775 They believe in the immortality of the soul, but say that each 773 man has three souls; one in the heart, one in the head, and another in the arm. The soul in the heart manifests itself by its throbbing and goes straight to heaven upon death to be very happy there. The souls in the arm and head manifest themselves by the beating of the pulse and throb of the arteries. They become maboyas, that is to say, evil spirits, which they believe to be the cause of everything sinister and disastrous.

Concerning Birth, Education and Marriage, of the Caribs

698 Since nature was corrupted by the wickedness of our first parents, it has been absolutely necessary to have laws to enlighten reason and to direct it without error to the correct path of truth. It should not astonish us if the birth, life, and customs of our unenlightened Caribs are filled with superstition, errors, and nonsense which brings amusement at the same time that it brings tears to the eyes of those who have true Christian sentiments.

694 Among their nonsense which upset me the most was a superstition practised by men at the birth of their children. Women give birth with little pain, and if labor is difficult for some of them they know how to relieve it using a special root as a remedy and which has an

584 —the female first cousin descending from the female line does belong
to them—they ask her father for her, for they seldom marry against
● 542 the will of their parents. They have no degree of consanguinity for-
bidden among them, and it has happened that fathers marry their own
daughters from whom they have children, and mothers marry their
[515] sons, although this is a very rare thing. It is quite common to see a
case where two sisters have married the same man, and sometimes a
584 man marries a mother and her daughter. If a girl marries a captain
or the son of a captain she is led to her husband by her father and her
mother, and she carries her husband's dinner to him. The two of them
eat it together, sitting on the ground in the center of the house with-
out any other celebration, except perhaps for a little drinking party,
that is to say a little debauchery between the parents, although this
591 is quite rare. The woman then lives with her husband. When a man
who is not a captain marries a girl, he goes from his own place of
residence as we have said, and lives in the house of his father-in-law.
606 In this situation the women have the advantage over their husbands,
for they may speak to all kinds of people while the husband does not
dare to speak to the parents of his wife, unless this restriction is
dispensed with either by their age or by their drunkeness. They avoid
meeting each other by making devious paths. If they are surprised
in a place where they cannot take back what they have said, the one
spoken to turns his head to one side in order to avoid looking at the
man who speaks, if he must hear him. This strange custom was re-
ported to me by a young man who had been a slave among them for
551 a long time. Husbands and wives change their names when they are
married.

545 Polygamy is common among them and almost all of them have
several wives and sometimes even six or seven. They even have
wives in different islands where they are accustomed to go. It is
chiefly the captain who boasts of having a large family in order to
gain more credit among his people and to render himself more for-
midable to his enemies. A Carib who has several wives builds a
small house for each of them. The husband visits them there so that
[505] for one month—they count by moons—he lives with one wife, and
another month with another. Concerning this point it appears that
there is no kind of jealousy among them. Women of Europe, call
it a miracle if you wish!

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

to be so accurate that they could hit a bough. The girls learned from their mothers how to cook, till the fields, weave cotton, and make hammocks.

Puberty and marriage.—At the age of puberty both sexes fasted for 3 or 4 weeks and had their skins scarified with agouti teeth. This was the time when the girls assumed the aprons and cotton anklets of women. Thereafter they were not allowed to run free but had to remain close to their mothers.

The youths were taught to value courage and endurance and were periodically rubbed with the fat of slaughtered *Arawak* to make them brave. When they had reached the age of becoming warriors they were tested in these qualities. The youth having been seated on a stool in the center of the carbet, his father crushed a bird over his head, scarified his body, and rubbed the cuts with pepper sauce. Then the boy ate the heart of the bird, to give himself courage, and his father beat him. He had to endure this entire ceremony without flinching. When it was over he lay in a hammock and fasted for 3 days. Then he demonstrated his skill in wielding a club and was accepted into the company of the warriors, being given a new name. His father gave a feast in celebration.

Specialization in shamanism began in childhood, when the candidate abstained from several kinds of flesh and underwent rigorous fasts. At puberty he was apprenticed to one of the older shamans, after going through a scarification ceremony comparable to that given to warriors.

The *Carib* youth were supposed to be chaste. Except for prostitutes, contact between young men and young women was tabooed. So was marriage with mothers, sisters, and step-sisters. Cross-cousin marriage was preferred, the sororate also being practiced, but a man was allowed other wives as well. Fathers presented their daughters to the successful warriors at the feast following each raid, and the warriors could also marry the women they had taken captive during the raid. The men with the most wives were considered the most prominent.

Girls often became engaged during childhood and sometimes were brought up by their fiancé's family. The groom usually had to obtain the consent of the prospective bride's parents. There was no ceremony except for an occasional feast, the only time the wife ever ate with her husband. Residence was matrilocal, except in the case of a chief. Each wife lived in a separate hut in her own village, often on a different island. The wives were treated as servants; they dressed and fed their husbands, cleaned and thatched the houses, tilled the fields, and carried all burdens. Their husbands could abandon them without ceremony, in which case the younger children remained with the mother and the older children were divided according to sex. Teknonymy was practiced, and a man had to avoid speaking to his wife's relatives.

Death and burial.—The *Carib* sometimes killed the old and the infirm. They feared the dead and never mentioned their names. When a man

217 The register of births includes, from the first of January, 1917, to March,
[163] 1920, 70 births, of which only 38 are legitimate, with an equal num-
165 ber of children of each sex. The register of deaths mentions in the same lapse of time 48 deaths, caused by the following illnesses, whose diagnosis is perhaps slightly capricious.

Dysentery	15	Disorders of the heart	1
Fever	13	" of the blood	1
Pleurisy	4	Accidents	3
Sunstroke	2	Stillborn or dead	
Bronchitis	1	shortly after birth	8

These deaths are distributed as follows according to age:

	Masculine	Feminine		Masculine	Feminine
Up to 3	14	11	From 15 to 50	12	3
From 3 to 15	2	3	Over 50	0	3

The three women who died above the age of fifty were respectively 80, 87, and 89 years old, and in examining the last figures in the chart one notes that longevity is greater in the feminine sex than in the masculine.

835 /142/ Incestuous marriages are still frequent; they were the rule formerly; "fathers," according to Father Dutertre, "married their daughters, mothers, their sons, and the same man married two sisters
582 or the mother and the daughter. Women married at the age of seventeen or eighteen, but they are nubile younger and often have
595 children before this age. Formerly polygamy was general and the Caribs had as many as seven wives, not counting those whom they married on each island where they went often. Now that the Caribs
711 profess, at least nominally, the Catholic faith, a man has only one legitimate wife; it is true that he adds as many concubines as his
[163] fortune permits him to have. Children are generally numerous; there are 8 or 9 on the average and up to 14; the number of still-births and the infant mortality is 11.4 per 100.

Religious ideas, according to all the ancient travellers, were very little developed among the Caribs of the Antilles and consisted
[794] simply of a vague belief in a good and an evil principle, which they called manitou, but they had no word to denote God or a superior Spirit.

11: Taylor E-5 (ca. 1930-1937)1946
ST13 Callinago ST13

582 [161] Today, the Dominica Caribs' sexual selection is limited not only by the smallness of their community (about 400 including half-breeds: men, women, and children), but by a growing disapproval of marriage between close cousins, expressed in the usual way, by ridicule. Nevertheless, unions of a more or less permanent nature between first cousins, half and even full siblings, and of mother and daughter with the same man, have occurred and been tolerated within recent times. There appears to subsist the feeling, moreover, that cross-cousins are "less family" than parallel-cousins; and one old woman expounded to me the widespread belief in the genetic inheritance of father's "spirit" and mother's "blood." Sister exchange is not infrequent, while marriage of two brothers to two sisters is extraordinarily common. I know of at least two cases in which a man has children with his wife's unmarried sister; and I should estimate that polygyny (extra-legal, of course) in general is as frequent today as it ever was, being confined, as is natural, to better-than-average bread-winning males.

883 Once school is left behind (12 to 15 years of age), opportunities for anything but furtive meetings between the sexes are rare. The young men spend their days at sea, or working in the high-woods, while the girls, together with their mothers, work around the house, or plant, weed, and reap in provision-gardens scattered far and wide. Neighborly visiting is not common—partly because [579] of petty inter-family feuds, and partly because local standards of hospitality require an exchange of presents between visitor and hostess every time a call is made. The monthly church mass at Salybia, occasional wakes and dances, [517] and the young men's "serenale" on fine moonlit nights are about the only relaxations known. The latter is the name given to promenading bands who make the [533] round of neighboring houses to the accompaniment of Basque tambourines and flutes.

584 Should a young man call at the home of a prospective sweetheart (or of one whose relationship with him was unknown to her parents), he would not mention her, nor would she appear unless called in from the kitchen or back room by her mother or father. Should his visit coincide with a mealtime (at which even strangers present in the yard are always asked to participate), it would be a sure indication that his suit was acceptable, if the girl herself were sent to serve him [522] food and drink. But in no case would either display any affection before others, although clumsy and to us coarse sexual jokes might not be out of place. No tasks are required of a girl's suitor today, though the old people say that former custom required him to limit his attentions to a bi-monthly visit for some time; and that it was his duty to sweep the yard before his sweetheart's house before leaving after these occasions.